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mind over matter, spirit over flesh, without traversing St. Augustine's great insight that God does not contravene His own laws, the laws of nature. Modern mysticism cleaves to the supernatural rather than the preternatural, contranatural or unnatural.

T. P. BAILEY.

THE TRANSFORMATION OF EARLY CHRISTIANITY FROM AN ESCHATOLOGICAL TO A SOCIALIZED MOVEMENT. By Lyford Patterson Edwards, Ph.D., Associate Professor of Sociology in St. Stephen's College. Menasha, Wisconsin: The Collegiate Press. 1919. Pp. 945.

Doctor Edwards, in these few pages, has given us a most timely, instructive and original treatment of a very important question in early Church history. It is rather surprising, however, that a "Collegiate Press" should put forth a pamphlet in which forty-eight or more typographical errors and misspellings occur in the course of its ninety-four pages.

But the treatise itself is well done. A good general idea of its contents may be gained from the titles of its five chapters: Political Theories of the Early Christians; The Early Church and Property Concepts; The Early Church and the Populace; Chiliasm and Patriotism; Chiliasm and Social Theory. The third chapter gives an illuminating psychological and sociological study of the persecutions, and the fifth, a very interesting application of the latest sociological principles to the conditions of the Early Church. We have space for only a few of his conclusions, but these will indicate the suggestive value of the whole treatment: "Had Christianity, in the beginning, found a considerable proportion of its adherents among the laboring classes in the rural regions, there can be little doubt that it would have maintained the purity of its early doctrines for a much more considerable period of time than was actually the case. There is no doubt that, in that event, Chiliastic expectations would have survived in Christian theology longer than they did." "The aim of this thesis is to uphold the contention that the forces now operating in society to shape and reshape beliefs and opinions are the very same in kind as operated in the society of the Roman Empire. In short, any explanation of early Christian Chiliasm which seeks to bring in the operation of any social

principles which cannot be shown to be objectively operative in contemporary society, is to be viewed with a certain measure of doubt if not of suspicion."

We have one correction to suggest: On pages 9 and 42, the author has inadvertently confused Clement and Origen in the matter of canonization, and their dates are not given correctly. Clement of Alexandria was venerated as a saint down to the seventeenth century, and his name was in the martyrologies, with his feast on the fourth of December. But on the revision of the Roman martyrology by Clement VIII, about 1600, the name of Clement was dropped from the Calendar, by the advice, it was said, of Cardinal Baronius. This action was confirmed by Benedict XIV in the middle of the next century, for the assigned reasons that so little was known of his life, and that he had never obtained public cultus in the Church. Origen was formally condemned in several councils, notably at Constantinople in 544, and was never canonized save in the hearts of all sincere and earnest Christian scholars.

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